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Madonna Enthroned

By Duccio di Buoninsegna

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Now and Then

BY BROTHER SYDNEY, O.H.C.

THERE are many kinds of Christians and there are many ways in which we might group them. But let us, this month of August in which we observe the feast of the Transfiguration of our Blessed Lord on the 6th, think of the *then* Christians and of the *now* Christians. Most likely you and I belong, at one time or another, in one of these groups; or maybe in both at once. Each group holds to central truths of our holy religion but there is a vital difference in the emphasis of Christianity and in the way it is lived out in everyday life.

The *then* Christians might take as their text *Romans* 8: 18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." These Christians are noble and devout followers of Jesus. They bear their crosses willingly. Their faith is strong. They unwaveringly look forward to that "glory which *shall* be revealed." It is *then* that their following of the Christian way will pay dividends. It is *then* that they will

be "forever with the Lord." And, of course they are absolutely true in this faith and bear many hardships in a certain hope of that which is to come.

But to the non-Christian onlooker—and even sometimes to the Christian himself when the going is hard—this smacks too much of "pie in the sky." This type of religion is that which Lenin termed "the opiate of the people." It is a fair criticism. After all, our religion is supposed to make some difference in our lives. We might retort that our Christian life is not a matter of physical comfort or cheerfulness, but that it changes one's moral and spiritual life. Yes, that is true, especially when you emphasize the ethical side of Christianity. But is this enough?

Here is where our *now* Christians come in with their side of the story. Oh, they will not have much to say about it; they *live* it. The text of their way of life might well come from I *Peter* 5:1, in which the apostle describes himself as an elder "who am . . . a

partaker of the glory that shall be revealed." As in the case of St. Paul's quotation from *Romans*, we have a reference to "the glory that *shall* be revealed." But St. Peter says he *is* a partaker of that glory. Just as with the *then* Christians, he hopefully, expectantly looks forward to the future glory, but he also believes that he can be a partaker of it NOW! It is because of his sense of a deep, abiding, personal union with God in Christ that in one sense the glory of God is already fulfilled and experienced by Peter—or any other *now* Christian. And it is this sense of *nowness* that transforms or transfigures the Christian who is in union with his Lord.

Jesus Himself was uniquely at one with the Father. He Himself was God. For those who had eyes to see, this fact was evident in His every word and deed. But, just because He had accepted His tabernacle of flesh in order to offer a complete human life to God, His eternal glory was veiled during the Incarnation. Of course, it was not lost or given up by the Divine Son (this is the kenotic heresy); it just was not apparent to human eyes, especially to fallen human eyes filmed over by sin. But we can imagine how His dazzling Divine light strained to burst through the restraining bonds of His human flesh. And it did once—at His Transfiguration.

Many are the explanations given of this wondrous occurrence when Jesus took Peter and James and John up the mountain with Him; when He and His clothing shone in gleaming rays before them; when they saw Him talking with Moses and Elijah; when they were enveloped with the overshadowing cloud and heard the mysterious voice. Some have said it was a vision to strengthen the disciples in the faith which Peter had so dramatically confessed—"Thou art the Christ, the Son of the living God"—just a short time before this (*Matthew 16:16*).

Others have felt that it was to strengthen Jesus Himself. His popularity had by now passed its peak and from now on he would have to face enmity, hatred and death, and he turned from Galilee to Jerusalem. Others see in the Transfiguration a demonstration of the fact that Jesus fulfilled the Law and the Prophets in Himself and that this is witnessed by the presence of Moses and Elijah. And there is truth in all these theories.

But let us not lose sight of the fact that we do not know what unfallen man would have been like. Our experience is always with sinful, fallen man. But in the case of our Lord, who was without sin, His was perfect humanity which could convey the Divine indwelling in the fullest terms. This is also borne out by the fact that many of the great saints of God have also experienced and manifested phenomena similar to that of our Lord in His Transfiguration. We are familiar with the stories of great ascetics who shared in our Lord's Passion even to the extent of bearing the marks of the nails—the stigmata. St. Francis of Assisi comes to mind at once. But we should remind ourselves that St. Francis, St. Teresa of Avila, and many others also shared in the glorious shining of the Transfiguration.

In the Eastern Churches we find a much greater emphasis paid to the life of glory than in the west; so it is not surprising that the Feast of the Transfiguration has always received high honour in the Orthodox Churches. The characteristic feature of Eastern mystics is not the stigmata but a glowing light, as if coming from within the person, namely St. Serafim of Sarov.

We may not reach the wonderful heights of sanctity which was the lot of some of God's saints, but we must remember that there is no difference in kind between them and us; they are human beings too. They had their transfigurations. We can have ours. Maybe the encrustation of sin will not let the light of God's glory shine through us to a great extent. But we can be true members of Christ, real followers of the King of Glory, partakers *now* of the glory that shall be revealed. Brethren, we are called to be saints, Christians *both now and then*.



At the Crossroads: Church or Sect?

BY SPENCER ERVIN

HERE are two theories of the nature of the Church. One is the traditional or Catholic view never completely, until recently, fully defined, yet always understood and acted upon throughout Christendom until Western Christendom was presented with a new theory by those who needed a new conception of the Church to justify the sabotage of Catholic institutions effected in the Continental Reformation. In this paper I shall attempt to show the impediments given to the acceptance of this new theory by the traditionally Catholic Anglican Communion by the so-called Ecumenical Movement, and the nature of the choice which it presents.

A convenient summary of the Catholic view, by way of a definition, is given by Gaselmayer, drawing upon Hebert and others, in *Lambeth and Unity*: "a wondrous mystery proceeding out of the Incarnation of our Lord, a living sacramental organism, carrying its own authority and a historic continuity, a unity in which the Canon of Scripture, the Creeds, the sacraments, and the Apostolic Ministry are the constitutional form developing organically out of the germinal commission of our Lord." Other writers have emphasized three important characteristics of the Church: (1) it is not man-made. (Hall: *Theological Outlines*, 221, 222, 225; Reichel: *Canon Law of Church Institutions*, 19) (2) it is visible. (Hall, 223-224; Reichel, 18-19; Bicknell: *Thirty-Nine Articles*, 291 ff.) (3) "Ordinarily only in and through the Church is full salvation to be had, with co-covenanted certainty" (Reichel, 29) although God is not bound to any set means of salvation, and those to whom the Gospel had not been preached, or who are outside the Church through no fault of their own, victims of invincible error, are not to be deemed lost. (vide Reichel 30-31).

The theory of the nature of the Church produced by the Continental Reformation is that there exists no visible Church, but only such man-made groupings as are now so often referred to as "the Churches." These of course are visible but they do not constitute the Church. Any individual who asserts some sort of belief in Christ is a Christian. His association with some man-made group may be desirable but is not essential. He is his own interpreter of Scripture, and his own determiner of doctrine and discipline, if he bothers with either. Such phrases as "the priesthood of all believers" (to the exclusion of the Catholic ministry): "Justification by faith" (to the exclusion of Catholic sacraments): "conscience is the final arbiter" (to the exclusion of the teaching of the Church), are employed to justify the Reformation fragmentation of the Christian society. Each of these phrases has of course its own inherent truth but they are not true in the sense in which they are usually presented. A general statement of this theory of the Church is to be found in such publications as *Our Protestant Heritage*, by the Rev. Samuel McCrea Cavert, and *What Protestants Believe*, by the Rev. Hugh Thomson Kerr, issued originally by the Federal Council of Churches and now republished and distributed by its successor The National Council of Churches.

We may say, in brief, that whereas the teaching of the Catholic Church is and always has been that salvation is of Christ through the Church: Christ, the Church, the individual; the Continental Reformation doctrine is that salvation is of Christ immediately: Christ, the individual, the Church or Churches.

But although the Continental Reformation was the source of the new doctrine of the Church, it remained for Anglicans to give it

the dignity of a reform program in the Anglican world. Following the lead of the German Protestant, Harnack, Anglicans such as Hatch, Headlam, Streeter, Hensley Henson, and Hunkin read Church history as establishing that there never was an Apostolic Ministry, but only apostles, and a ministry. The refutation of their theories by the contributors to Kirk's Apostolic Ministry, and separately by Hebert, Burn-Maddock, Cirilot, and others, has come late. The anti-traditional theories were published at a time peculiarly opportune for their favorable reception: the time when the movement termed by its supporters "ecumenical" was gathering force. It is my purpose to outline the development of this movement in relation to the reception of the new theory of the nature of the Church. For essentially Hatch and his Anglican successors postulate a Continental Reformation doctrine of the nature of the Church.

The movement toward unity is a river

of many streams, some of which: the Mulhemburg Memorial of 1853, the Chicago Quadrilateral of 1886 and its successor the Lambeth Quadrilateral of 1888, and the Faith and Order Movement sponsored by Brent and Manning in 1910, have come from the Anglican Communion and especially from the American Episcopal Church. Among other tributaries may be mentioned the British and Foreign Bible Society founded in 1804, and its American counterpart of 1816; the World Sunday School Union; the Y. M. C. A., the International Missionary Council; the World Student Christian Federation; the Federal Council of Churches and its successor the National Council of Churches; and the World Council of Churches. There have been other streams, some of which are now dry.

That there should be unity, true unity must be the prayer of every Catholic Churchman, as it is the prayer of the liturgy and of the Morning and Evening Offices. The plan of Brent and Manning, in "Faith and Order," was for a rigorous statement by each communion, outlining as sharply as possible the beliefs peculiar to itself, so that these might be the more easily evaluated and criticised by theologians of other communions, a true idea of the extent of differences obtained, and labor expended where it would be most fruitful toward true unity: in the intensive study of these differences and their resolution so far as might be possible. To some extent this is still the plan of the World Council of Churches, which has a commission for this purpose. But there is also within the movement toward unity a very different ideal which seems to be gaining ground: an idea directed toward union rather than unity, and seeking to minimize, by blurring and through equivocal formulas, differences of doctrine. Unfortunately some leaders in the Anglican Communion are furthering this idea by acts and declarations which assume that the Order of the Church is separable from its Faith, and not interwoven with it as an integral part of a whole.



SAINT PAUL

(Courtesy of the Metropolitan Museum of Art)

But the greatest pressure toward unity—or union—has come from the mission field

Here, of course, the differences separating the various communions make evangelization more difficult, and because of the necessary contacts among missionaries of different faiths, discipline, especially to some temperaments, becomes difficult to observe and to maintain.

Pressure upon Anglican discipline came first into view through the Kikuyu incident of 1913, which, though it is well known to many, it is desirable to recount here. In British East Africa were the two Anglican dioceses of Mombasa and Uganda, closely connected with the Church Missionary Society (C. M. S.), the Evangelical counterpart of S. P. G. In June, 1913, a conference of missionaries of various allegiances, Anglican and Protestant, was held at Kikuyu. Resolutions were adopted for a proposed federation of missionary societies with a view to the ultimate union of the Anglican and Protestant missionary groups in the East African field. At the close of the Conference, the Bishop of Mombasa, assisted by the Bishop of Uganda, celebrated in a Presbyterian church the liturgy according to the Anglican rite and communicated a large number of Protestant missionaries. Frank Weston, Anglican bishop of the neighboring diocese of Zanzibar, at once protested to the Archbishop of Canterbury, Randall Davidson, against the views of Church Order underlying the proposals for union, and against the communication of Protestants at the close of the conference. He demanded a recantation by the offending bishops, or else that they be tried before a provincial court. Archbishop Davidson refused a trial for heresy and schism as unwarranted by the facts, but submitted the facts to the Lambeth Consultative Body, an elected panel of fourteen from various provinces, and consulted also the metropolitans, missionary bishops, some English diocesans, and scholars. The bishops of Mombasa and Uganda, and Zanzibar, filed briefs. The Consultative Committee met at Lambeth the end of July, 1914. But on August 4 war intervened, and it was not until Easter, 1915, that the archbishop issued his opinion, based on the unanimous advice of the Consultative Body.

For our purposes the important feature of the opinion is its position regarding episcopacy, which was that the Church of England had never officially declared that episcopacy was of the *esse*. Archbishop Davidson said that for the Church of England to adhere to episcopacy was one thing, but to say that all religious bodies which lacked it were outside the Church was quite another:

"The words and acts of many leading High Churchmen in Caroline days, as well as the carefully chosen sentences and, it may perhaps be added, the significant silences in some of our formularies, throw a grave *onus probandi* upon those who contend for the rigid and uncompromising maintenance of the absolutely exclusive rule. On the other hand, the difficulty of showing that such a rule has ever been explicitly laid down, by no means involves an approbation *en bloc* of the Federation Scheme drawn up at Kikuyu, and the Consultative Body has pointed out with perfect clearness three



THE CORONATION OF THE VIRGIN

items of especial difficulty which arise under that scheme:

(1) The admission to our pulpits of men who have not been episcopally ordained;

(2) The admission to Holy Communion of Christians who have not been episcopally confirmed, and

(3) The sanction directly or by implication given to members of our Church to receive the Holy Communion at the hands of Ministers not episcopally ordained.

The archbishop went on to say that a diocesan bishop in the mission field might reasonably invite ministers of the sects to preach, and might also sanction "when circumstances seem to call for it, the admission to Holy Communion of a devout Christian man to whom the ministrations of his own Church are for the time inaccessible, and who, as a baptised person desires to avail himself of the opportunity of communicating at one of our altars." But he disapproved allowing Anglicans to communicate in the churches of sects. And he distinguished the "temporary or occasional 'hospitality' toward individuals deprived for a time of the ministrations of their own Church" from the mass hospitality given at the closing service at Kikuyu, of which he disapproved.

The position of Archbishop Davidson and the Consultative Body rests upon the premise that Anglican formularies are the sole source of Anglican doctrine: if a subject is not covered by Anglican formularies there exists no Anglican doctrine concerning it. Yet on January 30, 1951, the present Archbishop of Canterbury said: "The Anglican Communion, with its fellowship of Churches, has a special responsibility at this time in the world. We have no doctrine of our own . . . we only possess the Catholic doctrine of the Catholic Church, enshrined in the Catholic Creeds; and those Creeds we hold without addition or diminution. We stand firm on that rock. . . ." That the Anglican Communion has no doctrine of its own, but holds universal Catholic doctrine, is of course true. And part of this is the

doctrine of the nature of the Church. And components of that nature are the Apostolic Ministry and the Apostolic Sacraments. As the present Archbishop of York says in *The Claims of the Church of England* (pp. 17-18): "A Church to be Catholic must hold the Catholic Faith, treasure the Catholic Scriptures, administer the Catholic Sacraments, and retain the Catholic Ministry. The Church of England proclaims to all that it is Catholic. . . . At no time has it ever lost these distinguishing marks of the Catholic Church. Its possession of them unites it to the undivided Church of the early centuries and to the whole Catholic Church throughout the world."

The admission to Catholic altars, under any general policy however limited, of persons known in advance not to hold the Catholic faith, can mean only two things: which on analysis prove to be one and the same: that the Catholic faith is not important; or that there is no Catholic faith: that all groups which call themselves Christians are Catholic, so that everybody or nobody is Catholic.

Lambeth, 1920, the first Lambeth Conference following World War I, gave a practical endorsement of Archbishop Davidson's opinion by approving interchange of pulpits and admission of baptized communicant sectarians to Communion, by episcopal permission. Yet it disapproved both "general schemes of intercommunion or exchange of pulpits," and communication by Anglicans in sectarian churches. And the episcopal permission just mentioned was limited, though in vague terms, to the encouragement of union. (Resolution 12, (A) and (B)). It went on, however, to say, in effect that the rule restricting communication to the confirmed need not apply to work the exclusion of "baptised persons who see Communion under conditions which in the Bishop's judgment justify their admission thereto," and warned the clergy to remember that they had "no canonical authority to refuse Communion to any baptised person kneeling before the Lord's Table" unless excommunicate or, in the canonical sense of the term, a cause of scandal to the



SAINT JOHN WRITING HIS APOCALYPSE
By Berto di Giovanni

faithful. "If a question may properly be raised as to the future admission of any such person to Holy Communion, either because he has not been confirmed or for other reasons, the priest should refer the matter to the Bishop for counsel or direction." (Resolution 12, (C)). This warning refers of course to Canons XXVI and XXVII of 1603-1605, and to rubrics, such as the last two general rubrics following the order for Holy Communion in the American Prayer Book, derived from them. The correctness of the statement as to the priest's lack of right to exclude may however be questioned, for (1) it fails to take account of the direction of Canon XXVII against the admission of schismatics, and (2) it applies to all persons a rule obviously intended only for the protection of the faithful. Lambeth 1930 gave renewed approval to communication of baptized sectarians,

communicants in their own churches, "when the ministrations of their own Church are not available, or in other special or temporary circumstances," and, departing from Archbishop Davidson's opinion and from Lambeth 1920, allowed bishops to dispense Anglicans from the rule requiring them to communicate only at Anglican altars, though only "in accordance with any principles that may be set forth by the national, regional or provincial authority of the Church in the area concerned," and "in special areas, where the ministrations of an Anglican Church are not available for long periods of time or without travelling great distances." In an explanatory note, the bishops say that this permission is in view of "the difficulties created by present conditions, especially in some parts of the Mission Field" and that they are not, in giving it, "departing from the rule of our Church that the minister of

the Sacrament of Holy Communion should be a priest episcopally ordained." (Resolution 42).

It seems difficult to deny the conclusion that this permission assumes that sectarian Holy Communion is substantially equivalent to the Catholic rite. For what is being done by a sectarian who communicates at an Anglican altar, or by an Anglican who communicates at a sectarian altar? He is asserting that he holds the same beliefs about the Sacrament as are held by the religious body in whose church he communicates. If the beliefs are not the same he is simply acting a part, regardless of the truth. Only if the beliefs are the same can he receive any benefit from his act.

Attention may be called also to the requirement, in Archbishop Davidson's opinion, that sectarians communicated at Anglican altars must be baptised persons, and to the additional requirement of Lambeth 1920 and 1930 that they be communicants in their own congregations.

The requirement as to baptism ignores the fact that many sectarian baptisms are in-

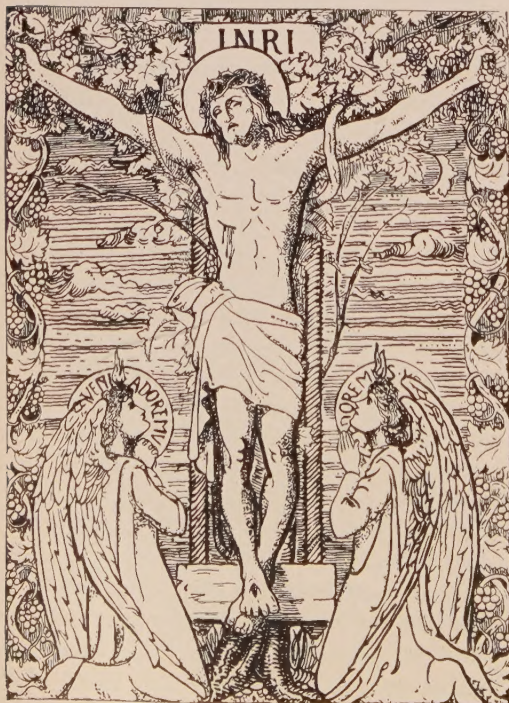
valid. There is plenty of evidence of this, the latest perhaps being that on baptism in the Church of Scotland (Presbyterian), given in the February and March, 1952, issues of *Faith and Unity*. However, every conscientious parish priest knows that he must inquire quite carefully into the character of the baptism obtained by converts from the sects, and re-baptise conditionally in case of doubt. Yet the Davidson and Lambeth stipulation assumes that every baptism is equivalent to Catholic baptism.

The requirement as to communicant status seems to assume that sectarian communion rites are equivalent to the Anglican.

But really it is impossible to import rational considerations into these departures for they have no inherent rationality. In "Open communion" parishes in America the invitation is sometimes to "all baptised persons," sometimes to "those who are communicants in their own Church," but sometimes also to "all lovers of the Lord Jesus" or even to "all who do earnestly repent." Once the door is open it is open all the way, simply because of the lack of underlying principle.

Of Archbishop Davidson's opinion and the Lambeth pronouncements of 1920 and 1930 one can only point out that when bishops conspire to set discipline aside, it becomes difficult to restore or enforce. A peculiar feature of the Lambeth Resolution is that although Lambeth consistently proclaims that it is not a legislative body, and has no authority to bind the Church, it undermines disciplinary legislation by declaring that certain items of it will not be enforced by those in whose hands enforcement lies. Thus it does legislate in a roundabout and unconstitutional manner by announcing policies, and decision not to enforce discipline which might contravene them.

Lambeth 1930, by giving "general approval" (Resolution 40 (f)) to the Report of its Committee on the scheme for reunion with South India, one feature of which was "assent to the provision that those who unite in acceptance of the Episcopate with the functions assigned to it in the Scheme should



required to accept any one particular interpretation of it," completely surrendered the Catholic position and invited the heretical and schismatic *fait accompli* with which Lambeth 1948 found itself faced.

The practical consequences of the virtual acceptance, by Archbishop Davidson and his advisers, and by Lambeth, of the Reformation theory of the nature of the Church, are everywhere in evidence in the American Church. A convenient summary of them is fortunately to be found within the compass of one pamphlet. In an address of 1949, never printed and circulated, an American bishop spoke of "the isolationist snobbery toward the Holy Communion of other churches, for which our own Church is altogether too well known," and said that he could "not for a minute agree that the sacraments of our Protestant brethren are not the sacraments of a true Christian Church. In particular, after having been in Stockholm in 1925 and made my communion . . . with Christians of many names, I know that I met my Lord there. It was one of the great sacramental experiences of my life. Don't ask me to throw doubt on Lutheran sacraments after that mountain-top experience."

Here we are given a new test of the validity of a sacrament: does it give you a thrill. The address continues:

Neither can I agree with the simple proposition that intercommunion is not a means to reunion, as well as its consequence. It is both a means and an end in my own experience and in that of many of you. I hope we shall continue to use it as a means, and that sooner or later the House of Bishops will make up its mind that it is legitimate at ecumenical gatherings. For our Church to hold back from such intercommunion is a desertion of one of the great features of our own tradition.

Two suggestions here call for notice. (1) Intercommunion is to be *continued* in use: Anglicans are to communicate at sectarian altars and sectarians at Anglican altars. Seemingly, the Lambeth limitations, which were alluded to in the first sentence, are to be disregarded, and a limited exception made of general rule. The hope is expressed that in



THE TRANSFIGURATION

time, the House of Bishops will to some extent catch up. (2) Intercommunion has a basis in Anglican tradition: that is to say, it has occurred frequently in the past, and is justified either by the fact of such occurrence or by accepted doctrine, or both. As to accepted doctrine, we may confidently assert that there is none justifying intercommunion with non-Catholic bodies. As to frequent occurrence, there is little evidence for Anglican participation in sectarian rites, and the evidence of sectarian participation in the Anglican rite, aside from America, seems to be that it has occurred, but with uncertain frequency and without canonical authorization. For awhile in the Church of England the idea prevailed that some Continental Protestants had been deprived of valid orders through no fault of their own, as a result of being deserted by their own bishops. When the true facts were learned the Church became cool toward according special favors to these groups. There was also the notorious Test Act of 1673 by which

candidates for public office were required to qualify by communicating. Of this act Hutton says (*A History of the English Church; Charles I to Anne*, p. 207):

The Act was one of those many in English history (like the anti-Lollard statutes) which were intended more for the convenience of the State than for the benefit of the Church. There were political reasons for it, but there was no religious demand for it. And in its effects upon Church order it was disastrous. By it nonconformists had to qualify for office, and the receiving of certificates from the clergy was in every way a most offensive and impolitic abuse.

A short term policy based on an error of fact, and soon abandoned, and State compulsion, are insufficient to support an argument from practice.

Proposed Canon XXI of the Report of the Canon Law repeats the rubric of the Confirmation Office, that "No person shall be admitted to the Holy Communion until such time as he shall be confirmed, or be ready and desirous to be confirmed." Efforts to show that this rubric applies only to Anglicans have been effectively answered by the late Dom Gregory Dix.

But there are some further matters to be noticed in the address above mentioned. It goes on to tell us that greatness among the followers of Christ is the reward of service, and that "That is the apostolic succession which rightly links bishops with the apostles, not a claim of tactual succession which any student of church history knows cannot be made certain because of the inadequacy of the historical sources."



True it is that mere office will not make anyone great before the Lord. But to apply the test of inner merit to the reality of office is an old heresy. And what is said as to "the inadequacy of the historical sources" simply re-echoes Hatch, Headlam, and Streeter.

To continue: "This spring, the Methodist bishop and I had a joint confirmation service. . . . I do believe that those Methodists were as truly confirmed as were the Episcopalian candidates." Of course they were within the meaning of Methodist confirmation. But what is meant is that they were thereby brought as truly within the Church.

Finally: "I maintain that the Lambeth Quadrilateral is open to an Evangelical, Protestant interpretation, and that we have every right to extend the right hand of fellowship to our sister Churches of the Reformation." Yes, we have, if we are also a Reformation Church, that is, a man-made gathering which denies the Apostolic Ministry and Sacraments and sits lightly to the Creeds.

The importance of this address lies in the fact that it represents the view of the nature of the Church held by the sizable group to which it was made and by which it was circulated, and in the relation of this view to the current "ecumenical" movement. The view, and the Catholic view, are fundamentally opposed. They cannot be reconciled by any measures of charity or of comprehension. It is essential that those who hold the traditional view of the Church recognize the opposition of doctrine, and make it known to others, so that the Church may choose. For it stands now at a cross-roads, to decide whether to be Church or sect. Let me close with some words from an address of 1941 by the Archbishop of Armagh:

The Church is not a voluntary association which can make its own terms. It is a trustee, with unbroken succession, of a deposit once for all delivered, and its trust determines its attitude and its behavior to other Christian bodies. No desire for fellowship, no sentiments of goodwill can justify compromise with proposals which threaten the integrity of the Faith and the Order which the Church has inherited.

Joseph James Elkington, Hero of the Catholic Revival

BY ANDREW FOREST MUIR

THE academic period of the Catholic Revival, the twelve years between 1833 and 1845, centering at the high table of Oriel College in Oxford, has received the respectful attention of scholars, who have more or less adequately treated its numerous complexities. No subsequent period of the continuing Revival has been so fully reviewed. The parochial period that followed the academic is diffusive. Priests throughout the Anglican Communion read the Tractarian fathers and were persuaded, and often lacking personal contact with any who were like-minded, they valiantly strove single-handed to make their parishes models of the Catholic splendor of the Anglican Communion. Even in England, where there was some degree of camaraderie among Anglo-Catholics, they lacked a leader. Neither John Keble nor Dr. Pusey, the one partially inaccessible in a country parish and the other without cure of souls, was continually confronted by the drabness and squalor of urban slum areas, where Anglo-Catholicism made its first popular appeal, although each was actually conscious of the problems they posed. Nor was either in accord with the revival of ceremonial trappings that the post-Tractarian Anglo-Catholics found useful both as appeals to the non-logical and non-theological minds of their parishioners and as means of brightening up their all-too-colorless environments. The broad outlines of the devotion to the central truths of religion these men instilled in their people, and the respect and loyalty they were accorded by them, loom large in biographies of such priests as Fathers Mackonochie and Lowder. But no adequate study of the parochial period can ever be written until biographical materials are made available on hundreds of priests whose heroism has been obscured by time or by their own desire for self-effacement. The unwavering fidelity of the Reverend Joseph James Elkington

to the Catholic Church of England and his lifelong ministry to both the souls and bodies of God's children merit for him a partial rescue from oblivion, although a dearth of materials prevents a more extended portrait.

Of Elkington's earliest days, virtually nothing is known. He was born in 1832 or during the first few months of 1833. In his will he described the Reverend Thomas Charles Eldson (treasurer-general of the Confraternity of the Blessed Sacrament from 1897 until 1929) as his adopted brother, but he gave no details of the adoption. Mother Kate, S.S.M., wrote that he had been connected with St. Mary's, Crown Street, Soho, from its earliest days, and the Bishop of Honolulu stated that he had served as a missionary in London. It would appear, then, that he worked at St. Mary's in some lay capacity, under the Reverend John Charles Chambers.

For some months before and after his consecration in December, 1861, as first bishop of Honolulu, Dr. Thomas Nettleship Staley traveled about England collecting funds for his bishopric and recruiting missionaries. St. Mary's was one of the churches in which he preached during this time, and then it was probably that Elkington, who was about thirty, became interested in Hawaii. Although English law put restrictions on priests who had been ordained abroad, many young men who were unable to meet the university education requirement of most English bishops volunteered for the mission field as a means of receiving ordination despite their educational deficiency. Elkington was probably one of these, for the entries about him in *Crockford's Clerical Directory* give no details of his education, probably, because he had no formal education beyond grade school. Elkington did not accompany Dr. Staley to Hawaii in 1862 but went out in the following year.

He arrived in Hawaii in the summer of

1863 and appears to have spent the first six months in Honolulu, doubtlessly studying the Hawaiian language as well as theology and rendering such assistance to the mission and to St. Alban's College as a layman was able to do. On Sexagesima Sunday, January 30, 1864, Dr. Staley made him a deacon in the temporary cathedral in Honolulu, which had been built by a defunct Methodist congregation. This ordination was undoubtedly the first since the Reformation in which an Anglican bishop had worn full pontificals. An extract from what purports to be Dr. Staley's diary describes the service:

On the day appointed for the ordination, matins were sung as usual in Hawaiian at 9 a. m., after which the Bishop and choir left the Church for the vestry, when the procession re-entered, the Bishop, vested in alb, dalmatic, chasuble, and mitre, was conducted to his throne by the Rev. W. R. Scott of Lahaina, bearing the pastoral staff. The sermon was preached by the Rev. E. Ibbotson, who then presented the candidate, vested in cassock, to the Bishop,

sitting in his chair before the altar. The Holy Communion was celebrated, the questions put, and the candidate, kneeling before the Bishop, was admitted to the Diaconate. After the laying on of hands, the newly ordained Deacon read the Gospel. . . .

On the following day Dr. Staley accompanied Elkington to the Island of Kaau, where he proposed opening a new mission at Hanalei on the sugar plantation, Princeville, belonging to Minister of Foreign Affairs, Robert Crichton Wyllie. Elkington was supposed to have taken charge of a select school at Hanalei, but when its patrons objected to the admission of Hawaiian youth, he founded a school in which he gave English instruction to some twenty-eight natives. In addition to serving as schoolmaster during the week, he held services in two villages on Sundays and soon had a congregation numbering forty-five Hawaiians. During his residence at Hanalei he had the privilege of entertaining King Kamehameha V, who was a churchman.

The retirement from the Hawaiian Mission of one priest in 1864 required the abandonment of the station at Hanalei so that Elkington might assist the Reverend Edmund Ibbotson in Honolulu. There he assisted with the services at the temporary cathedral and helped out with the instruction at St. Alban's College. Fr. Ibbotson left the Islands in May, 1866, and Elkington continued at the temporary cathedral under the direction of an American priest, the Reverend Richard Bayley Post. In addition, he served as organist, choirmaster, and precentor. It was Elkington whom Mark Twain referred to in his *Letters From the Sandwich Island* when he described service at the temporary cathedral:

The Bishop reads a chapter from the Bible; then the organist leaves his instrument and sings a litany peculiar to this Church, and not to be heard elsewhere; there is nothing stirring or incendiary about his mild, nasal music; the congregation join the chorus. . . .

Seemingly, Twain had never before heard the litany intoned.

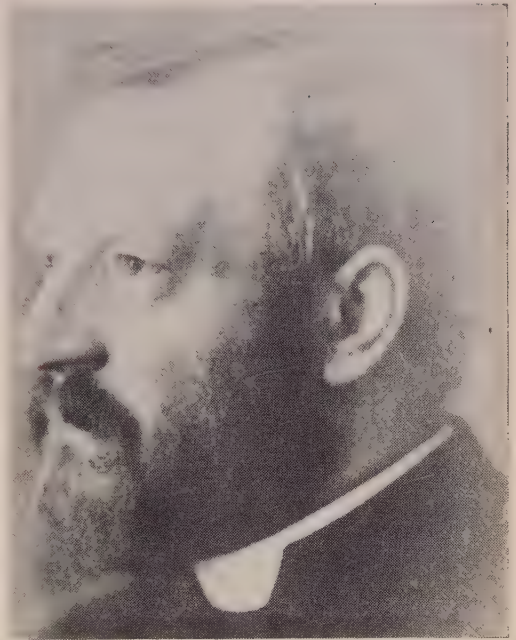


During 1866 Elkington was responsible for reading the daily offices and assisting at the services on Sundays. In addition, he rehearsed the English and Hawaiian choirs two or three times a week, and conducted a free day school for Hawaiian boys, a table class for Hawaiian girls, and a monthly instruction for Hawaiian women. During the year ending June, 1866, he made 401 pastoral calls.

Upon Fr. Ibbotson's departure from Hawaii, Elkington appears to have become chaplain to Queen Emma, the widow of Kamehameha IV. On Christmas, 1866, he gave the Queen a copy of Orby Shipley (ed.), *Avrillon on the Holy Spirit: Reading for Ascension and Whitsunday, Translated and Abridged From the French of Avrillon* (London: Joseph Masters, 1866), with the presentation: "To Her Majesty Queen Emma from her dutiful Servant Josh Jas. Elkington."

Elkington worked as a deacon for more than three years, for it was not until March 7, 1867, that Dr. Staley ordained him priest. This service took place in the frame cathedral dedicated to St. Andrew which had been erected in the previous December on the tract of land given to the Church by Kamehameha IV, near the site of the present cathedral. Soon afterwards, Fr. Elkington became pastor of both the English and Hawaiian congregations of the Cathedral. On Michaelmas he reported that during the preceding year he had made 190 pastoral calls exclusive of visits to Queens' Hospital. In addition to reading services and preaching, he had continued as organist and choirmaster. Under his superintendence, Queen Emma conducted a Sunday school for Hawaiian girls and David Kalakaua, who was to reign as King of Hawaii from 1874 to 1891, conducted a second for Hawaiian boys. Fortnightly through his translator Queen Emma, Fr. Elkington gave an instruction to Hawaiian communicants. His duties soon proved too numerous. In September, 1867, he complained of nervous headaches which were "hastening the collapse of the pluralist officiant."

In summer of 1867, Dr. Staley was obliged to return to England in order to raise



JOSEPH JAMES ELKINGTON

funds needed for the continuance of the Hawaiian Mission. During his absence, the British consul general in Hawaii, whose father had left the ministry of the Church of England for dissent, and an English merchant, whose father was a Wesleyan minister in England, came to regard themselves as aggrieved parishioners, although neither probably was a churchman, and introduced into Hawaii the agitation against "ritualism" which was then disturbing the peace of the English Church. Their insidious campaign soon completely undermined Fr. Elkington's none too robust health, and in January 1868, after four and a half years of devoted service in Hawaii, he resigned his cure and returned to England.

In England he again became connected with St. Mary's, Soho, where he served as curate from 1858 to 1875, after which he was curate of All Saints, Margaret Street, from 1875 to 1886. He was one of those faithful to the Church of England who aided the remnant of the Sisters of St. Margaret in Soho. Between Fr. Elkington and Fr. John Charles Chambers of St. Mary's there was a deep attachment. Fr. Elkington was

present at Fr. Chambers' death, and subsequently he acted as either executor or agent of his estate. It was Fr. Elkington, for instance, who negotiated with the Society of the Holy Cross for the sale of Fr. Chambers' property in the confessor's manual, *The Priest in Absolution*, which had been so grossly abused by Archbishop Tait in the House of Lords, and it was he also who supplied the information for Warwick Wroth's biographical sketch of Chambers in the *Dictionary of National Biography*.



MADONNA AND CHILD

By Donatello

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Mellon Collection]

In 1874, he edited thirteen sermons by Chambers under the title of *The Destruction of Sin*. In addition to his parochial connections Fr. Elkington served as secretary general of the Confraternity of the Blessed Sacrament in 1871 and as chaplain to the "very high church" Earl of St. Germans in 1877-1887.

Connected with St. Mary's, Soho, was the House of Charity, which had been established in 1845 to provide a home for those who found themselves temporarily in distressed circumstances. Fr. Chambers had served as warden and chaplain of the house for nearly eighteen years preceding his death in 1874, and on March 9, 1875, the house council appointed Fr. Elkington chaplain. Upon the retirement of the lay warden in 1887, the council further appointed him warden. He was eminently successful both as chaplain and warden. As chaplain, he obtained the Bishop of London's permission to baptize in "the elegant little chapel of the House of Charity," and during his chaplaincy of twenty-three years, he baptized eighty-three persons, most of them adults, the largest number baptized by any priest in the house. In addition, he improved the musical service in the chapel and so was a "great help in brightening the lives of those who came" under his influence. As warden he was successful in obtaining funds from his large circle of acquaintances of all classes and in "sifting the cases for admission." King Kalakaua visited England in the 1880s and inspected the House of Charity under Fr. Elkington's guidance.

For years Fr. Elkington had suffered with chronic Bright's disease. His condition worsened at the beginning of 1908, and in mid-February he had an apoplectic stroke from which he died on February 28, without having recovered consciousness. His body was buried on March 5 in the plot belonging to the Church of St. Alban the Martyr, Highborn, in Brookwood Cemetery at Woking, and on the following day the council of the House of Charity recorded "their great sorrow and regret" at his loss. In his lifelong attachment to the Church, there is no record of his ever having been faithless to his duties.

The Visit

BY JEAN LOGGIE

THE years of travel had toughened me until I was unaccustomed to even a straw pallet between me and the earth. Here, my bed was a cloak thrown down on the hard courtyard and it was pleasant to lie gazing into the night sky of late summer, knowing there was no danger from wild animals or the crueler intent of our persecutors. The years had also made me wary and a slight rustle caused me to turn my head. I discerned the solid contour of the maid-servant standing in the doorway. Sensing that her presence was felt, she whispered, "She asks that you come to her."

In that farther room where I had never been, a lamp burned faintly and feeble shadows strove for contrast. There was a slight fragrance, perhaps from the grapes in a bowl on the small table. It was a sparsely furnished room, a chest or two, uncarved, such as a village carpenter might have made, straw matting on the floor, a few cushions and the low bed.

That low and narrow bed appeared to hold her little body, but so lightly did it rest, that in the dim light I could see no impress of its contour. A linen cover contained the cushion beneath her head and I had the thought that her body hovered slightly above the surface on which she reclined.

She made me welcome with the smile that never failed to lift my heart and motioned with her hand for me to be seated on a cushion near the table. I noticed the throbbing that beat in my temple and thought briefly of the strangeness of this summons. She looked at me with a tender regard and thanked God again for the years of our friendship, although our meetings had been few, the agitation left me and I returned her look, utterly at peace and ready for whatever she might ask of me. The consciousness came that this was a moment of importance. I felt as if I were to undergo some testing, that my faith, which I had long ago promised, was about to be required of me. This

imminence was so intense that it seemed as if, perhaps, I had been born for no other reason than to experience this moment.

Why had I come there and how? I was not a native of this place, of course, and I had been held there longer than my plan because of what seemed to be the extreme frailty of my friend. I had come by a conviction that I must be near her, a vibration that pulled me southward through many lands.

The years had made some changes in her, and yet they had not. Beneath the blue veil her hair still glowed with a faint warmth that had once been copper, in the ancient heritage of her line. The little smile that turned the corners of her mouth lingered like the shadow of a joyous heart. I remembered best the lightness of her body, so small, so straight, but now it had an even greater buoyancy, as if her feet hidden beneath the robe were not resting on the ground. Her eyes acknowledged me with love, but looked beyond me, with a vision not encompassed in my comprehension or experience. Nor was age apparent in her hands or face, which were lighted with a cool translucence.

I was worn physically with travelling and the hardships of the road and spent emotionally by the exaltations and hatreds which surround those who travel with the man of Tarsus. The violence of my life dropped away like a spent fever, until as I walked toward the south the heartbeat of my days grew more normal, as in convalescence.

It was like the meeting of a child with his mother; she seemed the matrix of all love and gentleness, all kindness and courtesy. In her I looked for an answer. Long ago she promised to reveal to me some matter of significance. Did she say that? I confess I cannot remember, but the inference was such that I had never forgotten it. As always, I approached her with a great expectation.

She was cared for by a kinswoman, not

truly a servant, but one devoted. This woman, Leah, was a slow humble creature who tried to please me with her cooking. It had been her despair that before my arrival, little but a few fruits or vegetables or a leaf of salad, had been asked of her.

Because I was a doctor she had overcome her shyness to confide that her mistress ate almost nothing. But she added that her health had not seemed to suffer. "Perhaps she is fed by manna from Heaven," she blushed at having expressed an opinion.

It seemed that such must be the case, it was a state that I had observed before. The manifestations of the Spirit within those who are visited by its inexplicable appearances had long since ceased to disturb me. I could only wonder with reverent awe what holy purpose was abroad.

The days passed slowly, the heat made me willing to sit in the little room which served as a living room; there were two others. Occasionally I would read, or perhaps write notes for the chronicle I hoped some day to put down on parchment. These interested her and she would make me read them to her, sometimes commenting, or explaining some point which I had not understood. I regretted many times my lack of personal observation of these great events and that I must translate the words and accounts of other men. I would question her upon the veracity of my writing and she gave me encouragement with her gentle smile, "Yes, dear Luke, it happened much like that."

Piece by piece, the notes took shape, as a child's puzzle is put together, a multi-colored mosaic revealing a picture. But I was not satisfied. There was a lack in my interpretation, some missing piece, which I believed that she, alone, could give me. This, of course, I could not ask for and it seemed not to be forthcoming.

"Why do you write these things?" she inquired one day. This I could not answer except to say that I was a man of science and that I had borne witness to the truth. "As such, it is my duty to set down what I have observed that others may benefit, and for the greater glory of God," I told her.

Apparently she found no fault in this, but nodded her head once or twice, then lost herself in a reverie or meditation, which left me no alternative but to continue with my work. The first time this had happened when claimed by an inner absorption she had left me behind in our physical surroundings, I had been bold enough to pry with my doctor's eyes at the mystery of her presence.

Her hair covered, her face might have been that of a young girl, but for the unlimited compassion and awareness which would not have dwelt in untried youth. As I gazed, there came before my eyes what can only be described as a veil, a light enveloping her, shutting out the presumption of my intellect. My body burned in the flame of this rebuke and I hid my face in my hands with shame.

At times she would ask me to accompany her on errands of mercy to the sick, and I saw how well she was beloved by the quiet people of the little town. My hermitage may have helped them, but the power of her love gave them new heart to overcome their suffering. After such visits, she would retire in prayer; invariably the next time we called the patient would be greatly improved. It was rewarding for a doctor to witness such alleviation of human anguish and I praised God for His mercy, as I had done many times before in my years with Paul.

So here I sat on a cushion at her feet through the deep hours of night; these things and many others flickered in my mind as I sat waiting for her to speak.

She did not hasten, but after the peace had flowed about us in the silent room bringing all things to a unity, at length she said, "Many and marvellous are the works of the Lord, dear Luke."

"Amen," I assented.

"It has come to me that you are destined to serve Him," she said softly, "and that you are one of His beloved."

Mutely, I awaited for her to continue, thinking that I had never loved her more than at this moment, thinking that I had never seen such beauty in a woman's face.

"It has come to me that you will work

er chronicle and that men will read it and
 ise God for many generations," she turned
 head and gazed toward the dim ceiling
 he room and into her face came that re-
 ve, withdrawn look.

closed my eyes while waves of light beat
 against my eyeballs, but soon they subsided
 again her voice sounded, as if she spoke
 in a distance.

"This you must write down some day. Not
 tomorrow, but some day when the Spirit
 will move you to do so. It is also a part of
 the truth which you seek and, by your faith
 and love for God, and those whom you serve
 in friendship and fellowship, it shall be said
 of you, indeed, that you bore witness to the
 truth. And none can ask more of Him than
 that, for in the vision of holy fact they shall
 find salvation for their souls.

"I have borne witness to holy fact. Borne
 indeed, within my very body, borne it
 with my heart in countless memories and
 moments, waking and sleeping, lifted to
 heights that words cannot express—all this,
 the grace of God which he pours down upon
 us if we but serve Him in love.

"Long ago, in my girlhood, I prayed to
 love Him, feeling all the while how little
 I had to offer, but I wished to be the servant
 of His will.

"I was betrothed, as is customary, in
 my early youth. He who was to be my hus-
 band was a good man, older than I, and filled
 with a great faith. How many times I blessed
 him and thanked God that He had dealt so
 gently with me.

"Before the wedding feast it was my duty
 to spend many hours in spinning the wool
 and linen for our household, sometimes
 alone, sometimes with the kinswoman with
 whom I lived, for my parents had died in
 my childhood. This day I was alone in the
 courtyard. It was early spring and the warm
 sun and the scent of flowers were pleasant in
 the peace of mid-morning.

"I remember that I heard the voices of
 children playing, the song of my old aunt as
 she moved about in preparations for the noon
 meal, the flight of a swarm of bees as they
 streamed toward a nearby orchard. Those
 things I remember as if they, and my whole



THE MAGNIFICAT

By Botticelli

life previous, had been condensed into the
 shell of some small nut.

"And then, suddenly, I was conscious of
 none of those things, as though perhaps I
 was all alone in the light of the sun, which
 focused upon me and through me, as it had
 never done before.

"I was conscious of the presence of a
 Magnificence. I could see a figure of light,
 which all but blinded me, and it seemed that
 it greeted me by name, bestowing upon me
 the greatest of good will and favor and
 blessing. My whole being was filled with a
 great joy, but, at the same time, it seemed to
 me that I had done nothing worthy of such
 joy and I could only wonder why it should
 be manifest to me.

"And, as I wondered, the being of light
 took from me my wonder and fear and made
 me conscious of a tremendous understand-
 ing. I had the knowledge that I should bear
 a child, a son, and that this child should
 be named the Saviour, Son of God the High-
 est, who would inherit the throne of David
 and reign in glory for all eternity.

"This I knew to be a vision of holy fact
 and I knew, also, that it was thus with me
 at that moment. The knowledge over-
 whelmed me, I felt as though I were drown-
 ing in the light, and wondered again, in awe,

how such could be the truth, that I, a maiden, could partake in this happening. And again the light upheld me and I knew that this was through the Holy Spirit and that this Holy Thing that was in me, was so by the will of God, with Whom no thing shall be impossible.

"I rejoiced with a great rejoicing and it was also made known to me that my old cousin, the wife of the priest Zacharias, had in her old age conceived a child, although she had been called barren, and that three months should see her deliverance.

"My faith was like a flame within me and I fell upon my knees, before the light, "Behold the handmaiden of the Lord," I prayed, "be it unto me according to Thy word." And I gave myself to God in that moment so that any outside consciousness receded and through His grace I was utterly lost in His presence. And so it was with me. . . ."

Her words went on, their quiet cadence filling the room, relating the meeting with her cousin, and the birth of the child whom God had called to be a prophet, he who was murdered at the court of Herod the Tetrarch.

And then of her own Child, words of glory, the tapestry of holy fact, woven by the will of Him, Who, in His Omnipotence causes all things to be and Who, in His love, permits His children to bear witness to His glory.

How long she spoke I could not say, but her words were burning in my soul as a fire that should never be extinguished. The understanding I had sought was mine, the mosaic was complete. Some day I should write my chronicle, as she had said, when the Spirit moved me to do so.

I became aware that her voice had ceased and after a few moments, as if of their own volition, my eyelids opened. She appeared to have fallen asleep and, so still did she lie, that I almost thought she no longer breathed. But the light of her spirit was there.

I was nearly felled with exhaustion and wondered if my cramped limbs could be energized to bear me to the courtyard. Her

hand stirred, as if to bid me farewell, and I moved slowly from the presence of my beloved, feeling that all eternity lay behind me and all eternity lay before me.

As I settled myself to sleep, I glimpsed a flash of lightening on the far horizon and then sank into a dreamless state and remembered only the fleeting image of a radiance towards which my heart yearned, even as it passed from my vision.

So it was with almost uncomprehending eyes, that I awoke to a sky hanging thick with clouds, the absence of the desert sun was as a void; far away there sounded a low rumbling, like chariot wheels upon a cobblestone road. I had no inclination to move, I was as spent as an empty wine-skin, and could only lie accepting with gratitude the condition of the sky.

A little noise like a mew, or the faintest whimper of a child, broke my contemplation and I saw that Leah was standing near me. I noticed that her round face was wrinkled into a very net of consternation. "What is it?" I asked at last, moved that she should stare at me in such an unaccustomed manner.

She seemed unable to speak. Finally she whispered, "She is gone—" her eyes filled with tears, "my lady is gone —"

"Gone—I repeated slowly.

"Yes," her breath seemed heavy, "she is gone—" she gazed at me in bewilderment "and that the doors are all barred —"

As from a great distance I saw her face twist and she burst into loud sobs, her body quickening with some thought beyond her endurance.

"Gone," she moaned again, "my dear lady. What will she do without me to look after her?"

Still sobbing, she wavered toward the house. "Gone?" I asked myself. I knew that I must lift my tired body to action, if only to comfort Leah. I could not seem to feel concern, only a great awe and wonder. Her fact had had its way in me.

And as I stood up, rain began to fall upon my dust-covered clothes, splashing upon my hands and face, and upon the parched earth in life-giving drops of cool water.

The Mystery of the Church

BY BISHOP JOHN OF SAN FRANCISCO

Eighth Contemplation

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (*Rev.* 21:1).

HUMAN life is a painful and blissful search for a more and more perfect completeness and communion, a thirst for the Church, for the mergence of all, without division or confusion, into one life. This is a great mystery (*Eph.* 5:32) In communities, brotherhoods, or family bonds, no earthly unions can satisfy this boundless hunger of human spirit. At all times and at every moment it strives to find the fulness of its being, so that man in his operated and transfigured personality could unite himself forever to another human being, find in him his true and abiding life, and see another's life in himself; and, thus entering into unity with all his 'friends' (*St. John* 15:13), rise to the most perfect divine life and fulness of bliss.

Only the Church gives this. . . . Only the Church has this. All other human gatherings and unions are merely the moving shadows of a cloud, "a vapor that appeareth for a little time, and then vanishes away" (*St. James* 5:14.)

Only in the Church does man become human.

This is why every one who hungers for true life must enter the cradle of the Church, be nurtured in its Truth and grow up into "a perfect man, unto the measure of the stature of the fulness of Christ." (*Eph.* 4, 13)

But mortals repulse the Church. They do not see either the sweetness of its righteousness, nor the truth of its life. They are afraid to give to it themselves or something of their own. They do not see that even if the Church takes something mortal from man, it does so in order to return it to him at once immortal.

"Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or

lands for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (*St. Mark* 10; 29-30)

But mortals cling to their "life according to the flesh," to carnal unions and kinship, to the pottage of lentils cooked over the fire of this world, and they condemn their illustrious 'birthright' of the image of God which can raise them to the Divine likeness. Men suffering from and disfigured by sin turn away from the true deification which Thou, Lord, has prepared for them in the Church. Like small children who want to do 'by themselves' that which is impossible for them, they deify their personality in their own way—finding, instead of eternal joy, endless 'gnashing of teeth' in their deluded minds that desired deception and failed to believe Thy Word.

All the joys, connections and kinships of this world which do not ascend to the eternal joy are delusive and short-lived. All this flows and disappears, leaving merely a bitter sediment, deadness of the heart, dissatisfaction, shame, repentance, regret, pain, torment . . . new sowing of the false joys of forgetting oneself—and a new harvest of sorrow and hopelessness.

Everything carnal forms a 'vicious circle' of joys and suffering, if through it man does not ascend to Thee, to Thy life in humanity—the Church.

All unions, comradeships, friendships—personal, family and international—have no value whatever and are not true unions at all without Thee. They all disappear and vanish in a moment, dry up like morning dew. All the historical catastrophes of the world have their beginning in the innumerable perversities of human souls!

But it is the natural communions of the flesh that make man feel most keenly and

painfully the utter inadequacy of his ascent to Thy fulness. . . .

Pseudo-church acts upon mankind and seduces him through the atmosphere of false communion, unreal nearness. "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (I Cor. 6:18) Unhallowed by the Church, pseudo-conjugal union and attraction, in all its forms and aspects, beginning with a fleeting glance and ending with that which St. Paul was ashamed even to mention—is a manifestation of one and the same thing—of man's seclusion within himself, in the mortal and untransfigured world of his feelings and sensations, in the world of sensuality and its justifications.

Almost everything in this world is caught up in the whirl of the pseudo-church, the foam of passions, the play of feelings, the biddings of the body, and the slavish condoning by the spirit of this foam and play. . . . Sensuality that seeks to unite men not by the true union but by a union of its own is the most striking note of 'this world,' the most widely attractive manifestation of the pseudo-church in humanity.

Non-conjugal and pseudo-conjugal communion is the opposite of the holy conjugal communion. Mortals imagine they can fill

the emptiness, the void between their soul by what is mortal and fully to merge human lives together apart from Thy Fulness.—But—in vain. . . . The higher is not attained through the lower. . . . Spiritual values cannot be reached through sinking into sinfulness and submitting oneself to its mentality. Even in Eleusinian mysteries the risen Dionysos continually dies and disappears into Hades and rises on earth merely in order to die again.

Only the true Messiah of the world, Christ, rose once having revealed to us a new world—the Church—and the truly immortal values of human spirit.

Blessed are the believers who find the true expression of their humanity in the revelation of another human being, and, in that knowledge, the revelation of their own bright immortality.

But those who have trusted sinful flesh and its crafty mentality shall be all their lives injured and deceived by it.

Only in marriage by Thee do people receive the grace to walk on the flesh without drowning in it, as St. Peter walked towards Thee on the water of the lake of Galilee. It is for this that the Church gives its blessing. This is the meaning and the power of its sacrament.

But non-conjugal love, love not hallowed by Thee, Lord, destroys personality as well as families, cities and countries. . . .

Thou hast called the world 'sinful and adulterous.' . . . Adultery means the transformation of true love into false. It is not merely a sin but the whole practical philosophy of sin, the sphere of antichristian manifestations and substitutions.

Thy purity and chastity cannot be grasped by the so-called 'natural' reason. This 'natural,' but in Thy sight unnatural and darkened reason, is always in bondage to psychic forces and to spirits akin to them which inspire men to obey the misinterpreted 'laws of nature' and to justify themselves by those imaginary laws rather than to obey Thee and justify themselves by Thee alone.

He who will not die to all the fictitious 'naturalness of sin' will not rise to Thy eternal Life.





THE CORONATION OF THE VIRGIN
By Filippino Lippi

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

Bless, Lord, young men and virgins who consecrate themselves to Thee and are not ashamed of Thy purity in the sinful and adulterous world.

Bless the purity of families, the sweet burden of the cross of child-bearing, bless every mother who carries under her heart a new immortal life and in it—Thy Cross.

The Cross lies before man on all the thresholds of the untransfigured earth; it is given to him to understand the sweet mystery of crucifying, limiting and rendering pure and chaste all that is 'natural' in man, and transmuting it into the Beyond-natural. . . . This is the very breath of the Church.

Great is the mystery of marriage that has Thy blessing. . . . "I speak concerning Christ and the Church." (*Eph. 5:32*) The first mystery of marriage and the chief vow of the married couple is sublime and perfect agapic love which leads up to Thy Kingdom. In true marriage everything follows from this love and accompanies it. Only through the works of this divine agapic love is the partners' whole life hallowed; and the blessing remains on their offspring.

Conjugal family life is a prophetic life in that it reveals to the husband and wife God's will concerning them and their children;

and it is martyrs' life in that it means patience with each other, and "bearing each other's burdens." . . . This is why during the Church-sacrament of marriage, hymns are sung about the prophet Isaiah and holy martyrs "who suffered and were crowned." This is why the bride and bridegroom wear bridal crowns. This is not a 'rite,' but a symbol of the Church which must become its reality.

The Church's blessing is the leaven which the Church puts into the world, in man, in marriage, in food, in every earthly work of a believing soul. . . . A church marriage—the life of Thy 'small church'—takes place in Truth only if the partners, or at any rate one of them, have accepted the divine leaven of Thy corruptible marriage with the Church, O Lord. Similarly, the partakers of Thy Body and Blood are those who have truly received with their whole being the divine seed of Life, and not those who have merely carnally partaken of the Sacrament.

A blessed marriage and every true union on this earth gravitates towards its Mystery; towards life not according to the flesh. . . . For those who are faithful to God understand that the time is short so that "they that have wives be as though they had none." (*1 Cor. 7:29*) 'And they that use this world, as not abusing it: for the fashion of this world passeth away.'

God's Family

An eighth lesson for children.

Opening Prayers: Our Father; Come, Holy Ghost; Gloria Patri.

Review of memorized answers: When we sin, whom do we go against? How bad a sin will God forgive? For whose sake must we be sorry for our sins? What happened on Easter Day? What happened forty days after Easter? What happened ten days after our Lord went into heaven? When does the Holy Ghost come to us? (or, When does the Holy Ghost come to us *first*? When does the Holy Ghost come to us *again*?) What does the Holy Ghost give us?

"Game" questions: What does the Holy Ghost feel like? Where is He? What is He made of? Is He part of our mind, or is our mind part of Him? (Neither!) When did He begin to be? What does He know? What can He do? Why is He called "holy"? What is the difference between the Holy Ghost and our conscience? (Conscience is *our* mind at work on moral choices: He wakes it up, gets it to work.) Is the Holy Ghost one-third of God, or one-fourth? Which people does He love? What does He do inside us? Why be baptized? confirmed? Meaning of "inspirations"?

New lesson: How many of you are proud of your family? This lesson is about the greatest Family of all—God's Family. Who can find its name in the Apostles' Creed (P. B. p. 15)? In the Nicene Creed (p. 16)?

That word CHURCH (write it on the board) has two meanings—God's Family and God's House. Which one is this lesson about? (underline *Family*)

Now look on p. 291 to find why we call it "Holy": Who lives in it? Who *is* He? Look again (same page) to see what "Catholic" means: what people? what part of the world? what time? So then, God wants in His Family the tall and the , the fat and the , the rich and the , smart and the , the black and the , the good and the and our first answer is *God's Family is called the Holy Catholic*

Church. What is God's Family called?

There are three ways of joining a family: being born into it, being adopted, and When did you join God's Family (p. 290)? Yes, in baptism God *adopts* us and we become His children. How many brothers and sisters do we have after that? What else (p. 290) is the Church called. In our own bodies which parts of us have a purpose? Which parts have a purpose which no other part can serve? Which members of the Church have a purpose? a unique purpose? How long have we had our purpose? So then, our second answer is: *We join the Holy Catholic Church when we are baptized.* When do we join the Holy Catholic Church? What is God's Family called? When do we join the Holy Catholic Church?

If you were to be a witness in court, who would you have to promise? Jesus' first witnesses were His twelve Apostles. They were the first bishops of the Church, and that is why the Church is called (p. 291) But their first job was (p. 178 epistle p. 179 gospel) to be witnesses. So how much truth must they tell? Well, that is the *big* meaning of the word CATHOLIC. Let me put it on the board

this way: cat HOL ic

Now under that we write

w HOL e (truth)

And under that we write again

w HOL e (world)

That shows what CATHOLIC really means: the Catholic Church tells the whole truth about God to the whole world.¹ Yes, other churches tell some of it, but our job is to tell it In order to see the picture in a puzzle, how many pieces do you need? In order to see the true picture of God, how many teachings? So for our third answer: *The Holy Catholic Church tells us the whole truth about God.* What does the Holy Catholic Church tell us? What is God's Family called? When do we join the Holy

¹ Another way to express this is, "Catholic" means "all Gospel, for all people, for all time." This brings in the *whole* element, which is important, but loses the connection between "Catholic" and "whole."

holic Church? What does the Holy Catholic Church tell us?

If you see a boy or a girl with very nice manners, what does that make you think of his family? In God's Family what are the proper manners when we come into His presence? when we pass from side to side? when we leave?

Which of our brothers and sisters in God's Family shall we pray for today? Get their suggestions, and close by saying the Family Prayer (Our Father) for all.

The homework is to fill in the blanks in the following:

me _____ Grade _____
The word CHURCH has two meanings: it means God's _____ and it means _____ and _____. In this lesson we are talking about God's _____.

In the Apostles' Creed (Prayer Book, page 15) it is called the _____

Church. We call it HOLY because (page 2) _____ lives in it and guides it.

We call it CATHOLIC because it is sent to the _____ world, to preach

to _____ people to tell them the _____ truth about God. We also call

it APOSTOLIC because its first rulers were _____ Lord's twelve _____. The

Apostles passed on the power Jesus gave them to our bishops, and our bishops teach the same things the twelve _____ taught. So God wants everybody, old or _____, rich or _____, educated or _____, white or _____, good or _____, to belong to this ONE _____ and _____ CHURCH.

We join this Church (page 290) when we are _____. It is not just a society like the Scouts, but a living _____. The Head of this Body is _____, and all _____ people are the members. In our bodies every part has a purpose. But some parts of us have very special _____. You can see only with your _____. You can hear only with your _____. No other part of you can do those things. It is _____ who made them so. It is the same way in our Lord's great Body, the _____. Every man or woman or child who belongs to it has *some* work to do for God. But God gives very special _____ to bishops and priests that no one else can do. When they do their work it is really _____ who is doing it. For it is He who gave them the power.

Five Minute Sermon

By BROTHER GEORGE, O.H.C.

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—*St. Matthew 6:20.*

GOD has a big book in heaven. One page has your name on it. Every time you do something for Him, God gets down at his big book, turns to your page and marks down one or more merits for you on the credit side. Whenever you disobey God or injure your neighbor, God takes down that ledger and marks one or more demerits on the debit side of your page. Everything you do for God deposits merit to your account in His book. On the Last Great Judgment Day Jesus will open the book of your account. He will add the merits.

He will subtract the demerits. Everyone will know who you are, what you have done and where you stand. Then He will reward you according to what the book says plus whatever extra He sees fit to add. If you have a large merit balance you will get a lovely big house in the best section of heaven with a new car in the garage. If you have only a few merits you will be thankful to get a cottage in the sticks with a bicycle for transportation. Everybody's cup of joy will be full and running over. The more you do for God in this world the larger your cup will be.

God has made a crown for each of you. Every time you "do good to them that hate you," God puts another star in your crown.

Whenever you do more than your share of the dishes, your "pearl diving" gets another pearl for your crown. If someone else does the dishes for you, someone else gets your pearl. If you neighbor annoys you, be patient, he is polishing your diamonds.

It is of course our good deeds which get us treasures in heaven. It is not necessary that they be different or unpleasant. If you have a choice of the means by which you get your good results, choose the easy way. God wants results, not misery. Even playing baseball and tennis and eating supper can be at least slightly meritorious because good is accomplished by them. Just the same it should be remembered that with God the dirty jobs get the best pay.

Our good deeds should also be free from all compulsion in order to be meritorious. If however you should find yourself in jail on false charges and compelled to work on the chain gang you can find it an opportunity to add to your treasure in heaven by giving the job the cooperation of your will. You will show your good will by doing the work well and doing more than you are compelled to do. Remember that Jesus told us, "Whosoever shall compel thee to go a mile, go with him twain." The physical act which is compelled is not meritorious but the act of the will is free and will be rewarded.

It is also necessary that we act with the intention of pleasing God. Insofar as we act with the intention of obtaining this world's goods we lose our claim to a reward in

heaven. No sensible person pays a man who is working for someone else. God rewards those who serve Him. If you work for man you may try to collect your pay from anyone who will listen to you but God is not interested. "No man can serve two masters. You cannot serve God and mammon." Nevertheless, whatever we do in love for our neighbor we are doing for God and will be rewarded accordingly, even if we do not realize that we are working for God. Jesus assured us of this when He said to those who did not know they had been serving Him, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I think that in like manner those who do good things simply because it is well that they should be done are actually obeying their intuitive knowledge of the will of God are laying up for themselves treasures in heaven. For example, there are artisans who have a passion for making good things well, musicians who play because it is good, and students who learn because knowledge is good.

Everything we are and have comes from God so God might justly have required that we serve Him without any reward. But His goodness has overflowed upon us. He has shown us that He intends to reward us according to our works. Therefore we have a right to this reward, but this right is a free gift of God which He gives us when by his grace for treasures in heaven He entices us to serve Him.

Order of St. Helena

Summer always finds the Sisters looking for a suitable answer to our many well-wishers who hope we will all have a grand rest. Since the summer is extra full of things to do and has little connection with hammocks and long drinks we say weakly, "Yes, thank you." Some of the Sisters at Helmetta began the month of June with a visit to Holy Cross for Father Terry's life profession. Sister Virginia spent the first week of June giving a children's mission at the Church of the Advent, at Williamston, North Carolina. After the mis-

sion, Sister Virginia arrived at the Kentucky convent to which she has been transferred. On Trinity Sunday another group of Sisters were present at the ordination to the diaconate of twenty seminarians, including Brother Bicknell, O.H.C., at the Cathedral in New York. On Corpus Christi still another group from Helmetta went to Holy Cross for the feast day. Sister Frances, who is at Helmetta for the summer, especially enjoyed her first visit to West Park.

We have had many guests, including the Underwoods, who stopped on their way from



NOVITIATE OUTING AT THE BEACH

California en route to Germany. The house at Helmetta is bursting at the seams, and we are solemnly considering the possibility of moving into pup tents or remodelling some of the old houses, though the more we contemplate the situation as a whole, the better we like it. We should hate to be rattling around.

The garden at Helmetta is doing well, with green beans, cauliflower, Chinese cabbage, peppers, onions, tomatoes and red cabbage. Our baby killdeer came blatantly alive in the middle of the snuff dump. Both before and after they hatched, they were daily visited by the Sisters while ma and pa killdeer went through elaborate gyrations to divert attention from their babies by limping around and fluttering their wings, as if they were hurt, at a spot safely distant from the nest. The babies grew up eventually and flew away.

From July 12 to July 9 Sister Josephine attended the Sewanee Conference and gave a course on the life of prayer.

The beginning of June found the Sisters at Versailles still at work at school. Saturday, June 7, was Prize Day; Sunday, June 8, was Baccalaureate Sunday and our chaplain, the Reverend George A. A. Tocher, preached the baccalaureate sermon at the

parish church. On Monday, June 9, five girls received their diplomas at the commencement exercises. Carol Boynton received a diploma in the college preparatory course with distinction. Ruth Grossenbach and Gloria Hubbard received diplomas in the college preparatory course, and Laura Blackburn and Leah Galanter in the academic course. The commencement address was delivered by the Right Reverend Charles F. Boynton, D.D., Suffragan Bishop of New York, and the father of Carol Boynton, our First Senior Prefect.

The week of June 15 Sister Jeannette and Sister Mary Florence taught courses at the Howe Conference in Howe, Indiana. The first week in July, Sister Marianne and Sister Mary Florence helped our associate, Jimmy Purman, a seminarian in charge of Christ Church, Richmond, Kentucky, with



a Bible school. An informal conference was held at the school on the general subject of how to conduct children's missions and vacation Bible schools. The priests and seminarians with whom we have worked helped the Sisters with the conference.

Notes

Father Superior preached one Sunday at St. James' Church, Lake Delaware, New York.

Father Kroll served as chaplain at a youth conference of the Diocese of New York, at Peekskill.

Father Packard conducted a retreat at Adelynrood, Massachusetts.

The long retreat of the Order of the Holy Cross was conducted this year by The Reverend Robert C. Smith of the Society of Saint John the Evangelist. This was another happy link in the cordial relationship which has existed between the two communities since our establishment.

Intercessions

Please join us in praying for:—

Father Superior conducting the long retreat for the Order of Saint Helena, Ver-

sailles, Kentucky, August 18-28; presiding at the annual chapter of our sister community.

Father Kroll preached at Christ Church, Rochester, New York, Sunday, August 3.

Father Packard conducting a retreat for clergy, Adelynrood, Massachusetts, September 3-5.

Father Hawkins conducting a retreat for associates of the Community of Saint Mary, Peekskill, New York, August 29-September 2; conducting a retreat at Hartford, Connecticut, September 6-8.

Father Gunn supplying at the Church of the Holy Comforter, Poughkeepsie, New York, August 24.

Father Stevens supplying at the Church of the Holy Comforter, Poughkeepsie, New York, Sunday, August 31.

Father Terry conducting retreats for Associates of the Order of Saint Helena, Versailles, Kentucky, August 12, 17.

Father Gill supplying at Helmetta, New Jersey, Sunday, August 3; supplying at the Church of the Holy Comforter, Poughkeepsie, New York, Sunday, August 17.

FALL SEMINARISTS' RETREATS

(Open to all Seminarists)

PLACE

**Holy Cross Monastery,
West Park, New York.**

**House of the Redeemer,
7 East 95th Street,
New York 28, New York.**

**Saint Michael's Monastery,
Saint Andrew's, Tennessee.**

**Mount Calvary Monastery,
P. O. Box 1296,
Santa Barbara, California.**

TIME

From supper, Monday, September 15, through breakfast, Friday, September 19.

FIRST RETREAT: Vespers (about 5:00 p. m.) Saturday, September 13, to Vespers, September 16.

SECOND RETREAT: Lunch, Wednesday, September 17, through lunch, Saturday, September 20.

Supper, Tuesday, September 9, through breakfast, Saturday, September 13.

Supper, Sunday, September 7, through breakfast, Thursday, September 11.

Please write to the house where you intend to make your retreat for reservations as soon as possible.

An Ordo of Worship and Intercession Aug. - Sept. 1952

Within the Octave of the Assumption BVM Semidouble W gl col 2) of the Holy Spirit 3) for the Church or Bishop cr pref BVM through octave unless otherwise directed—for the *Priests Associate*

10th Sunday after Trinity Semidouble G gl col 2 Octave cr pref of Trinity—for the *sanctification of the clergy*

St Helena W Double W gl col 2) Octave cr—for the *Order of Saint Helena*

Within the Octave Semidouble W Mass as on August 16—for the *Holy Cross Press*

St Bernard AbD Double W gl col 2) Octave cr—for the *Seminarists Associate*

St Jane Frances de Chantal W Double W gl col 2) Octave cr—for *Christian family life*

Octave of the Assumption Gr Double W gl cr—for *religious vocations*

Vigil of St Bartholomew V col 2) of St Mary 3) for the Church or Bishop—for the *bishops of the Church*

St Bartholomew Apostle Double II Cl R gl col 2) 11th Sunday after Trinity cr pref of Apostles LG Sunday—for *missions in India*

St Louis KC Double W gl—for *all in civil authority*

Tuesday G Mass of Trinity xi col 2) of the Saints 3) *ad lib*—for *Saint Andrew's School*

Wednesday G Mass as on August 26—for the *American Church Union*

St Augustine BCD Double W gl cr—for the *Order of Saint Augustine*

Beheading of St John Baptist Gr Double R gl—for the *Church's prison work*

Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration) —for the *Companions of the Order of the Holy Cross*

12th Sunday after Trinity Semidouble G gl col 2) St Aidan cr pref of Trinity—for the *deaf, dumb and blind*

September 1 St Giles Simple W gl col 2) of the Saints 3) *ad lib*—for the *Servants of Christ the King*

2 Tuesday G Mass of Trinity xii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the *faithful departed*

3 Wednesday G Mass of Trinity xii col 2) of the Saints 3) *ad lib*—for *General Convention*

4 Thursday G Mass as on September 3—for *Mount Calvary Monastery*

5 Friday G Mass as on September 3) for the *Confraternity of the Christian Life*

6 Of Saint Mary Simple W Mass as on August 30—for the *peace of the world*

7 13th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for *social work*

8 Nativity of BVM Double II Cl W gl cr pref BVM (Nativity)—for the *Community of Saint Mary*

9 St Peter Claver C Double W gl—for the *Liberian Mission*

10 Wednesday G Mass of Trinity xiii col 2) of the Saints 3) *ad lib*—for the *persecuted*

11 Thursday G Mass as on September 10—for the *chaplains in the armed services*

12 Friday G Mass as on September 10—for *vestrymen*

13 Of Saint Mary Simple W Mass of Nativity BVM gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Nativity)—for *spiritual discipline*

14 Exaltation of the Holy Cross Double I Cl R gl col 2) 14th Trinity cr pref of Passiontide LG Sunday—for the *Order of the Holy Cross*

15 Seven Sorrows BVM Double W gl seq cr pref (Transfixion)—for the *prophetic witness of the clergy*

16 St Cyprian BM Double R gl col 2) St Ninian BC—for the *seminaries of the Church*

From The Business Manager . . .

General Convention

If you are in, or near, Boston during the meeting of General Convention (September 7-18) we hope that you will visit us at Booth 53 on the second floor of Symphony Hall where we will have an exhibit.

Spiritual Letters

The many friends of the late Father Hughson will be glad to know that a collection of his Spiritual Letters is now on the press. The book should be ready by Christmas. The cost of this production is being met by a grant from the Father Hughson Memorial Fund and all profits from the sale of the book will be used by The Press to publish other of the Father's manuscripts, and to republish some of his older works. Orders for SPIRITUAL LETTERS are now being received at \$3. per copy. Orders will not be acknowledged, but your copy, or copies, will be mailed promptly on publication.

Romish Practices ?

We are amazed to learn, through both the secular and religious press, that the burning of votive candles and the use of the Rosary are considered, by some in the Episcopal Church, to be "Romish". This startling bit of information came to light during a recent controversy in one of our seminaries. It seems too bad that devotional practices which have proved of value to so many must be branded as "Romish" which in the vocabulary of far too many is synonymous with "disloyal".

In A Sinful World

If you have not seen the June 29th issue of *The Living Church* I want to urge you to get a copy and to read the large box on page 12, and also the lead editorial. Both articles deal with the question of racial

equality. Mr. Hodding Carter, a writer on the staff of the Greenville, Mississippi *Delta Democrat-Times*, strikes a very telling blow against segregation. With most of Mr. Carter's statements *The Living Church* seems to be in agreement, but the cutting edge of the editorial is somewhat dulled by the following: "Mr. Carter is a little hard on Sewanee's board of trustees, who have not only Christian principles to think about but the *application of those principles in a sinful world.*" (Italics ours). Where else, may we ask, does one apply Christian principles not in a sinful world? In barring Negroes from a Christian institution we have failed to apply Christian principles. Period! Let's not blame it on the sinful world. The blame is on us sinners.

California Store

Congratulations to *Morhouse - Gorham Co.* on the opening of their new store at 261 Golden Gate Avenue, San Francisco.

Queer Mail

We receive on the average of three or four crackpot letters each month. Some accuse us of being "Catholics in disguise" while others lament our Protestant slant.

Recently, we were invited to join a fraternal organization which required, among other things, that we believe the true Protestant Faith, and that we be White, and not married to a Catholic! All this in the name of Christian brotherhood. We haven't any statistics at hand, but our observation (limited, of course) leads us to believe that the anti-Catholic, anti-Jewish and anti-Negro organizations are making a real drive for converts. The best way to counteract this poison is to seize upon every opportunity to say a good word for Jesus and His Church. Are we doing that—daily?

Cordially yours
FATHER DRAKE